

William J. Harris

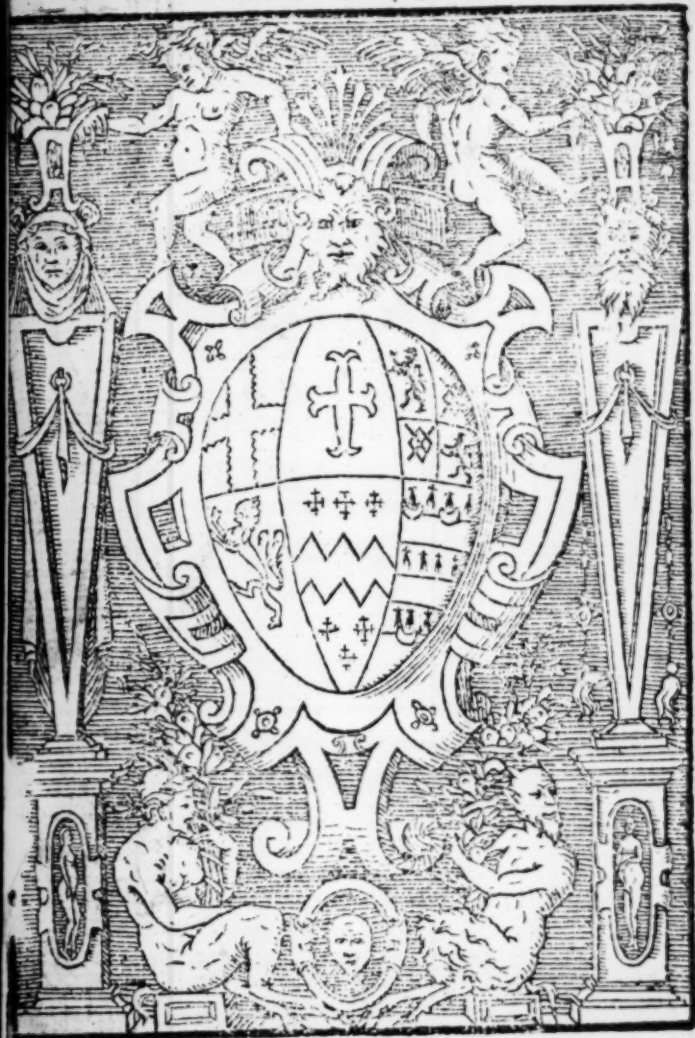


**The fyfthe**  
**Sermon of May.**  
Ser Hughe Latimer, whi-  
che he preached before  
the Kynges grace  
wythin his gra-  
ces palayce at  
Westmyn-  
ster M.  
D. XLIII. the viii.  
of Marche.

Cū Privilegio ad im-  
primendum solum.

A decorative border on the left and right sides of the text block. The left side features a figure in armor, possibly a knight, and a woman. The right side features a woman and a figure in armor.

Nevele John Pinvon



# **¶ To the ryght ver tuous and gracious Lady**

Katherin Douchelle of Suffolk

Thomas Some, her humble

and fapthfull Oratour

wpsheth Godly fa

uour and euer

lastynge sala

nation from God the father

through Iesus Chyult our

mercypfull Lorde.:



**¶ Hau mā is bozne for**

mā, y<sup>e</sup> one to another should  
be a God, and not a Deuyl  
an helper, no hynderer, Un  
to whom also the vse of the tongue is on  
ly geue, wherby they do both expresse and  
shewe the affectiōs of their mindes, there  
is no man whpch can say, I haue no nede  
of any man.

¶ But amonges infinite myschiffes and  
euyls of mans pouertie and anguply, by  
whpch he hath nede of other mens helpe,  
is the instruction of prudence or hertue &  
of science. ff or mankynde in thys do pre  
cel chiefly brute beastes because they helpe  
one another by mutuall communication.

A.ñ.

In



In learnyng good and vertuous maners, the vse of commonpunge is required chiefly, that men erryng and ignorant should be taught, for there is none which shall euer learne of hymselfe, although he be neuer so happily borne.

Therefore, it shalbe come euery man, whiche do intende to loue godly, to here & learne godly bookes, to prynte heauenly documentes in their hertes. For as euill doctrine, deuyls bokes, and filthie talke do corrupt good maners, so faythful preceptes, godly bokes, chaste commonpunge and honest shall edifie, and conspue.

Wherefore, intendyng to do good vnto all mē & namely vnto such, as erre & be ignorant, I haue gathered, wrpt, and brought into lpyght the famous Sermons of master Hugh Latpmer, which he preached euery ffrpdap in Lente before oure most noble kyng Edward the sxt, at the newe Palaise of Westminster, the thirde peare of hys reigne. Whych Sermons (moste vertuous Lad) I dedicate vnto your honorable grace, nothpyng doubtynge but that you wpll gladly imbrace them, not onlpe because of their excellencie, but chiefly for the profyte whiche shall ensue thorough them vnto the ignorante.



For in them are frutesfull and godlye  
documentes, directinge ordinatly not on-  
ly the steps, conuersacion, and lyuing of  
kynge: but also of other mynisters and  
subiectes vnder hym. And let no man be  
grieved though it be not so exactly done as  
he did speake it, for in very dede I am not  
able so to do, to write worde for worde as  
he dyd speake, that passith my capacite  
though I had .xx. mens wittes, and no  
fewer hands to write with al. As it is vn-  
possible that a litell ryuer shulde receyue  
y<sup>e</sup> recourse of the mapne sea w<sup>ch</sup> in his byr-  
mes, so that no water shuld ouerwhelme  
the sides therof, In lyke maner is it more  
vnpkye my simple witte to comprehend  
absolutly the abundante eloquence and  
learnynge which floweth out most abun-  
dantly out of godly Catymers mouth.

Notwithstādyng, yt had I rather with  
shamefastnes to declare charitably thys  
parte of his godly documētes, & counsell,  
then with slowthfulnes to forget or kepe  
close folishly, that thynge which may pro-  
fete many.

Who is that wyl not be glad to heare  
and beleue the doctryne of godly Caty-  
mer? Whome God hath appoynted a  
prophet vnto out most nobill kynge, and

A.iiij.

vnto

Into our Realme of England, to declare  
the message of the lvinge God, to sup-  
plante and rote out all synnes and vice, to  
plante & grasse in mens hartes the plen-  
teousnes of all spirituall blissinges in Je-  
sus Christ our Lorde.

27  
Moses, Jeremias, Elias, dyd neuer  
declare y true message of God unto their  
rulers and people, with a more syncre  
spite, fapthfull mpnde and godlye seale,  
then godlye Latpmer doth nowe in oure  
dayes unto our most noble Kynge & unto  
the whole realme. Furthermore, also Jo-  
sia receyued neuer the boke of gods wpll  
at the handes of Helkya the hie prest, or y  
admonicion of Hulda y prophetesse with  
a more perfect and godlye fare, then oure  
most noble King do most faithfullp, geue  
credpte unto the wordes of good father  
Latpmer. And I haue no doubt but all  
godly men wpl lykewple recepue gladly  
his godly Sermons and geue credit unto  
the same. Therfore this imp rude labour  
of another mans swett (most vertuons la-  
dy) I offer most humbly unto your grace  
mouid there unto of godly seale, thorough  
the godly fame, that is disperst unpuer-  
sally of your most godly disposicion, and  
unfapned loue towardes the lvinge,  
almighty

almighty, eternall God and his holpe  
worde practised daily bothe in your gra-  
ces most vertuous behauiour, and also  
godly charitie towarde the edificatiō of  
euery membre grased in Christe Iesu,  
most humbly desirynge your grace to ac-  
cept favorably this my temerous inter-  
prise. And I your most humble and faith-  
full Oratour shall praye vnto Jehouah,  
the God which is of hym selfe, by whom  
and in whome all thynges lyue, moue, &  
be, that that good worke which he hath  
begonne in you he may performe it vnto  
your laste endynge, thorough our Lord  
Iesu Christe, who preserve and  
kepe your grace now and  
euer. So be it.

A.iiiij.

The

## The argument of the Sermon.



**A** this first Sermon is declared, & taught the godly election of a Kyng, and a rule of godly luyng as touchyng his owne person. Where he proueth oure moost excellent Kyng Edward, to be our most lawfull king both by nature, and contray, yea, and now appoynted in these our dayes to deliuer vs from the danger and captiuitie of Egypt and wicked Pharaos, that is from, erreure & ignorance and the deuilshe antichrist Pope of Rome. The forme of his godly rule also, he deuwyd here in this sermon in thre partes. First that he shuld not truste to muche vnto his owne strength and policy, but only to walke ordinatly with God and to make him his lodges man and chief guide. Secondly that he luyth not lasciuously & wantonly, folowynge veneriall affections, but to lye chastly. And whan tyme shal require, to lede a pure lyfe, vnder the yoke of matrimonye, admonysshinge both his grace, and all other Maiestrates to be circumspecte in chosynge a wyfe, eyther for them selues or children, hauing this alwayes in mynde, that she be, of a faythfull house, a godly bynnger vp, & of a pure lyfe. Thirdly he admonished the kynges grace, that he shoud not desire gold & soluer to muche, prouynge by many argumentes that kynd of vice with the other forsaide, to be destruction not only vnto the kynges grace: but also vnto the whole realme & people. In these thynges consysteth the whole summe of this sermon.



Vecunque scrip- Rom. xv. a.  
ta sunt ad nostram  
doctrinam scripta  
sunt. What soe-  
uer thynges are  
written a toze tyme, are writte  
for our learning, & we through  
paciencie and comforte of scrip-  
tures, might haue hope. In ta-  
kyng this parte of scripture  
(most nobill audience) I playe  
as a trowat, which whē he is at  
schole, wyl chose a lesson, wher-  
in he is persight, because he is  
loth to take payne in studyng,  
or stripes for slothfulnes. In  
lyke maner, I might seme now  
in my olde age to sume men, to  
take this parte of scripture, be-  
cause I woulde wade cassily a-  
waye there wyth, and drie my  
matter at my pleasure and not  
to

The first sermon

Paul spekeheth  
of gods wor-  
de onely.

Gen. i. a. and  
xvii. a.

Deut. iiii. a

Isa. xvi. a.

Psou. viii. c

Daniel. vii. c

All men ought  
to obey god,  
to beleue hys  
worde, & to fo-  
lowe it.

to be bounde vnto a certayne  
theme. But ye shall consider, &  
the foresaid words of Paul are  
not to be vnderstande of all scri-  
ptures, but only of these, which  
are of god, writtyn in gods bo-  
ke, and all thynges whiche are  
therein, are writen for our lea-  
nyng. The excellencye of this  
worde is so greate, and of hys  
dignitie, that there is no earth-  
ly thyng to be cōpared vnto it.  
The authour thereof is greate,  
that is, God hym selfe, eternal,  
almightie, euerlastyng. The  
scripture, because of hym, is al-  
so greate, eternall moste migh-  
tie, and holy. There is no kyng,  
Emperour, maiestrate, and ru-  
ler, of what state so euer they  
be, but are bounde to obey this  
God, and to geue credence vnto  
to

to hys holy worde in directing  
 their steppes ordinatelye accor-  
 dyng vnto the same word, yea  
 truely they are not only bound  
 to obey gods booke, but also the  
 minister of the same for the wor-  
 des sake, so fare as he speaketh  
 settinge in moyses chayre, that  
 is, if his doctryne be takyn out  
 of Moyses lawe. For in thys  
 world God hath. ii. swerdes, the  
 one is a temperall swerde, the o-  
 ther a spiritual, The temporall  
 swerde resteth in the handes of  
 kynges, maiestrates and ru-  
 lers vnder hym, where vnto all  
 subiectes, as well the Clargy  
 as the laitie be subiecte, and pu-  
 nishable, for anye offence con-  
 trary to the same booke.  
 The spirituall swerde is in the  
 handes of the ministers & prea-  
 chers

God ruleth  
 this world w  
 two swerds.

The tempo-  
 ral swerde.

The spiritual  
 swerde.

The fyrst sermon

chers, wher vnto all kynges,  
Maiestrats, Rulers ought to  
be obediēte, that is, to here,  
and folowe, so longe as the mi-  
nisters syt in Chyistes chayze,  
that is, speakynge out of Chy-  
istes boke.

The kyngge correctyth trans-  
gressours wyth the temporall  
swerde and the preacher also yf  
he be an offender. But the prea-  
cher can not correct the kyngge,  
if he be a transgressour of godes  
word, wyth the tēporal swerde,  
But he must correcte and re-  
proue him wyth the spirituall  
swerde fearynge no man set-  
tinge God only befoze his eyes  
vnder whom he hys a mynister  
to supplante and root vp all  
vice and myschiese by Goddes  
worde,



woorde, where vnto all menne  
oughte to bee obedyente, as is  
mencyoned in many places of  
scripture, and amonges many  
thys is on.

**¶** Quecunque iusserint vos ser- *Math. xxij. a*  
uare, seruare, et facite.

What soeuer they byd you ob-  
serue, that obserue and dooe.

Wherefoze let y<sup>e</sup> preacher teach, *i. Tymo. iij. a*  
improue, amende and instructe *ij. Petr. i. a*

in ryghtwelsnes, wyth the spy-  
rituall swearde, fearynge no  
manne, thoughe death shoulde  
insue. Thus Moyses fearynge *Exod. h. hi.*  
no manne wyth thys swearde, *viij. q.*

byd reprove kynge Pharao, as  
Goddess commaundement.

Nicheas p<sup>r</sup>phet also did not  
spare to blame king Achab for *ij. Reg. xxij*  
hys

his wyckednes, accoꝝdinge to  
gods wyl and to prophesye of  
his destruction contrarie vnto  
manye false prophetes. These  
forsayde kynges beyng admo-  
nished by the ministers of gods  
worde, because they woulde not  
folow their godly doctrine and  
correcte there liues, came vnto  
bitter destruction. Pharao ge-  
uyng no credet vnto Moyses  
the prophet of God, but appli-  
ant vnto the lustes of his owne  
herte, what tyme he herd of the  
passage of goddes people, ha-  
uyng no feare oz remembraunce  
of gods worke, did persecute af-  
ter entendinge to destroy them  
and was drowned in y<sup>e</sup> red sea.  
Kyng Acab also because he  
wold not herke vnto Micheas  
was kylde with an arrowe. Li-  
ke wyse

Kyng Phara  
punished.

Exod. xiiij.

Acab.

iii. Reg. xxi

ke wyse also the house of Jeroboam with other, many came

in. Reg. xiii

unto destruction, because he wolde not heare the ministers of gods worde, and correcte his lyfe accordinge vnto his wil & pleasure. Let the preacher ther-

*Sum*

fore neuer feare to declare the message of God vnto all men. And if the kynge wil not heare

The preacher must haue God before his eyes che- ap.

them, then the preachers maye admonyshe and charge them with their dewties, & so leaue them vnto God and praye for

them. But if the preachers digresse out of Christes charyte, & shal speake their owne phantisyes, the in stede of. Quecūque

Euell preachers ar to be refused, & not to be beleued.

iusserint uos facere, facite, et seruate. What so euer they bid you obserue that obserue and doe.

Change it into these words followinge:

The first sermon

Math. viij. g.

folowynge. Cauete vero vobis a pseudo Prophetis qui veniunt ad vos. et ce. Beware of false prophetes which come vnto you in sheps clothinge, but inwardly, they are rauenyng wolues, ye shall knowe them by their frutes: Yea, chāge Quecunque iusserint (if their doctryne be euell) in

Luke. xij. a

to Cauete a fermento phariseorum &c. That is. Take hede & beware of the leuen of the pharisis, and of y<sup>e</sup> Saduces, in teachynge euell doctryne, all preachers are to be eschewed, and in no wyse to be herkenyd vnto, In speakyng truth: they are to be herd. All thynges wytten in gods boke, are moſte certayne, true, and profitable for al men.

In gods boke  
is matter for  
all estatis,

For in it, is cōtayned mete matter for Kynges, Princes, Rulers,

lers, Bishops, & for all estates.  
 Wherfore, it behoueth euerye  
 preacher, sumwhat to appoynt,  
 and accomodate hym selfe, and  
 his matter agreeable vnto the  
 comforte, and amendmente of  
 the audience vnto the which he  
 declarith the messuage of god.  
 If he preache before a kyng, let  
 his matter be concernynge the  
 office of a kyng, yf before a  
 Byschop, then let him treaten  
 byshoppe duties and orders,  
 and so forth in other matters,  
 as tyme & audience shal requy-  
 re. I haue thought it good, to  
 intreate vpon these wordes fo-  
 lowynge, which are wyrtten in  
 the xviij. Chapter of Deutrono-  
 mye. Cum ueneris in terram quā  
 dominus deus dabit tibi possederis-  
 que eam, et ce. that is, When  
 thou

The first sermon

thou arte come vnto the lande  
whych the lord thy god geueth  
the, & enpoiesse it, and dwellest  
therin: If thou shalt saye, I wil  
sett a kynge ouer me: lyke vnto  
all the nations that are aboute  
me: Then thou shalt make him  
kynge ouer the, whome the  
Lorde thy God shall chose.  
One of thy brethren must thou  
make kynge ouer the, and  
mayste not set a stranger ouer  
the whych is not of thy bre-  
thren. But in anye wise, let him  
not holde to manye horsse,  
that he bynge not the people  
agayne to Egypte, thowhe the  
multitude of horsse, for as  
muche as the Lorde hath sayde  
vnto you: ye shall hence forth  
go no moze agayne that waye.  
Also he shall not haue to many  
wyues

wyues, lest hys herte turne a-  
 waye, neyther shall he gether  
 hym syluer and gould to moch.  
 As in dyuerse other places of  
 scripture is mete matter for all  
 estates. So in thys forsayde  
 place is describyded cheslye the  
 doctryne fyt for a kynge. But  
 who is worthye to vtter thys  
 doctryne befoze oure moste no-  
 ble kynge? Not I God kno-  
 weth, whyche am thozoughe  
 age, bothe weke in bodye and  
 obliuious, vnapt I am, not  
 only because of paynfull study,  
 but also for the short warnyng.  
 Well vnto God I wyll make  
 my mone, who neuer fayled  
 me. Auxiliator in necessitatibus.  
 God is my helper in all my  
 necessyties. To hym alone wyll  
 I make my petition. To praye  
 vnto

B.ii.

The fyrst sermon

vnto sayntes departyd I am  
not taught, to desyre lyke grace  
of god as they had (right godly  
it is) or to beleue God to be no  
lesse mercyfull vnto vs (beyng  
faythful) then he was vnto the  
greatly cōfortable it is. Ther-  
fore only vnto God let vs lyfte  
bp our hertes and say the lordes  
prayer.

Thynge  
touchid most  
chefly in the  
hole sermon.



- Vm ueneris &c. Wōhā  
thou art come vnto þ  
lād whiche þ Lord &c.  
Thou shalt appoynt  
hīm king &c. One of thy bꝛethꝛ  
must þ make kyngē ouer the, &  
must not set a stranger ouer the  
whiche is not of thy bꝛethꝛen.
- i. But in any wyse let not suche  
one prepare vnto him self ma-  
ny hoꝛsles that he bring not &c.
- iiij. Furthermoze let hym not pre-  
pare



Of M. Latimer.

pare vnto him selfe manye wy-  
ues, lest his hert recedith from  
God. No; he shal not multiply <sup>iii.</sup>  
vnto hym self, to moche gould  
and syluer. As this texte dothe  
ryse I wyl touche and go, a ly-  
tel in euery parte, vntyl I come  
vnto to muche. I wyl touche al  
the forsayd thynges, but not to  
muche. The texte is whan thou  
shalt come into the lande &c.

To haue a kynge the Israhels  
dyd wyth muche importunttie  
call vnto God, and God longe  
before promysed them a kynge,  
and were full certifyed therof  
that God had promysed that  
thyng. For vnto Abraham he  
sayd: Ego crescere te faciam uehe <sup>Gene. xii. a.</sup>  
menter ponamque te in gentes,  
sed et reges ex te prodibunt. That  
is I wyl multiply the exceeding-  
B.iii. ly,

The fyrst sermon

ly, and wil make naciōs of the:  
yea and kinges shal spring out  
of the. These wordes were spo-  
ken long befoze the chyldzen of  
Israel had any king. Not wsta  
dynge, yet God prescribed vnto  
them an order, how they shoulde  
chose their kyng, & what māner  
a man he shoulde be, where he  
saith: whan thou shalt come in-  
to the lande &c. As who shulde  
say. O ye chyldzen of Israell I  
know your nature ryght well,  
whiche is euil, & inclined vnto  
al euils. I know that thou wilt  
chose a kyng to raygne ouer y,  
& to apere glorious in the face  
of the worlde, after the manner  
of gentels. But because thou  
art stiffe necked, wilde, and art  
geuen to walke wythout a by-  
dell, and lyne. Therfore now I  
wyl

Wyl pzeuente thy euell & bestly  
 manners I wil hedge strongly  
 thy waye, I wyl make a dura-  
 ble lawe, whych shall compell  
 the to walke ozdinatlye, and in  
 a playn way, that is thou shalt  
 not chole the a kynge after thy  
 wyl and fantasye, but after me  
 thy Lord and God. Thus god  
 condicioned wyth the Jewes,  
 that they king should be suche  
 a one, as he him self wold chose  
 them. And was not muche un- A notable tale  
etc.  
 lyke the bargayn that I herde  
 of late shulde be betwixte two  
 fryndes for a horss, the owner  
 promysed the other shuld haue  
 the horss yf he wolde, the other  
 axed y price, he sayd: xx. nobels,  
 The other wolde geue him but  
 iiii. pound: y owner said he shuld  
 B. iiii. not

The fyrst sermon

not haue hym then. The other  
claymed the hōſſe by cauſe he  
ſayd, he ſhulde haue hym yf he  
wold, Thus this bargayn be-  
came a Weſtmynſter matter, &  
lawyers got twyſe the valure  
of the hōſſe, and whan al came  
to al, two fooles made an ende  
of the matter. Now be it, the Iſ-  
raelites coulde not go to lawe  
wyth God, for choſynge theyr  
kynge, for wold they nille they,  
their kynge ſhuld be of his cho-  
ſynge, leſt they ſhuld walke inor-  
dinatly, in a deſayuable waye,  
vnto theyr vtter loſſe & deſtruc-  
tion. For as they ſaye cōmenly,  
Qui vadit plane vadit ſane, that  
is. He that walketh playnlye,  
walketh ſafely. As y Iſwes were  
ſtifnecked, and were euer redye  
to walke inordinatlye, no leſſe  
are

A comon  
ſapynge.

are we Englyshe men geuen to  
 vntowardnes, and inordynate  
 walkynges after oure owne  
 fantasies and byaynes. We wil  
 walke wythout the lymytes of  
 gods worde, we wil chose a  
 kyng at oure owne pleasure.  
 But let vs learne to frame our  
 lyues after the noble kyng Da  
 uid, which whan he had manye  
 occasyons, geue of kyng Saul  
 to worke euell for euell, yea, and  
 hauinge manye tymes oportu  
 nytie to performe mischief and  
 to slay kyng Saul, Neuerthe  
 lesse yet fearynge, wolde not fo  
 lowe hys fleshely affectiōs and  
 walke inordynatlye, wyth out  
 the wyll of gods worde, whiche  
 he confessed alwayes to be hys  
 direction, sayinge: *Lucerna pe-*  
*dibus meis verbum tuum et lu-*  
*men*

i. Reg. xix. a

i. reg. xxiij. a.  
 Red & stories  
 they be herpe  
 pleasaunte &  
 profitable.

psal. cxviii. o

The spelt sermon

Gods word men semitis meis. Thy word  
 is our lpght. Lord is a lātarne vnto my fete,  
 and a lpght vnto my steppes.  
 Thus haupnge in mynde, to  
 walke ordnatly he did alwaies  
 auoyde to do euell. For whan  
 kynge Saul was in a caue w  
 out anye man. Dauid and hys  
 men spetting by the sydes of the  
 caue, yea and Dauids mē mo-  
 upug him to kyl Saul, Dauid  
 made answer & laid vnto them:  
 Seruet me dominus, ne rē istā ꝛc.  
 cōtra dominū meū Melsiā ꝛc. þ is  
 The lord kepe me frō doyng  
 this thing vnto my maister þ is  
 þ lordes anoynted. At another  
 tyme also, mouyd by Abisay to  
 kyl Saul sleping, Dauid said:  
 Ne interficias eū, quis enim impu-  
 ne manum suā inferret vncto do-  
 minū? ꝛc, that is: Destroy hym  
 not,

Dauid dpyd  
 walkeordi-  
 natly.

i. Reg. xxi.

not, for who can lay his hands  
on the lordes anoynted and be  
guiltlesse &c. I wolde God we  
wold folow kyng Dauid, & the  
we shuld walke ordinatly, & yet  
do but that we are bound of ou  
tie to do, for God saythe: Qued  
ego precipio, hoc tantum facito,  
That thing which I comande  
that only do. There is a greate  
errore risen now a daies amōgs  
many of vs, which are vayne &  
new fangled men clymyng be  
yond the lymities of their capa  
citie & witte, in wrynching thys  
text of scripture, hereafter folo  
wing, after their owne phāstie  
& bzyne, their erreure is vpon  
this text: Audi vocem populi in  
omnibus que dicunt tibi nō enim  
te reprobant sed me reprobarunt  
ne regnem super eos.

Phantastical  
bzyne are re  
proued inor  
dinatly.

i. Reg. viij.

that

The fyrst sermon

that is. Heare the voyce of the people in all that they say vnto the, for they haue not caste the away but me. They which these wordes away after their owne fantasies, & make much doubt as touchynge a kynge, and hys godlye name. They that so do, walketh inordinatly, they walk not directlye & playnlye but de-  
lyght in balkes & stubbil way. Yt maketh no matter by what name the rulers be named, yf so be they shal walke ordinatly with god, & direct their steppes with god. For both Patriarkes iudges and kynges, had and haue their auctoryte of God, & therfore godly. But this ought to be consydered whyche God saythe: Non perficere tibi potes hominem alienū that is. Thou must

God calleth  
his ministers  
by diuerse  
names.



must not set a strāger ouer the. Byng Edw.  
the. iii. our na  
turall kynge  
& a most pre  
cious trea  
sure.  
 It hath pleased god to graunt  
 vs a naturall liege kynge and  
 Lorde, of oure owne nacion an  
 Englisheman, one of our owne  
 religion. God hath geuen hym  
 vnto vs, and is a most pꝛecious  
 treasure, and yet many of vs do  
 despyze a stranger to be kynge  
 ouer vs. Let vs no moze desyer  
 to be bankers, but let vs ende  
 uer to walke ordynatlye and  
 playnly, after the worde of god.  
 Let vs folow daniel, let vs not  
 seke the death of oure most no  
 bell and ryghtfull kynge oure  
 owne bꝛother, both by natiui  
 tie, and godly religton. Let vs Let vs praye  
for his lpe.  
 pray for hys good state, that he  
 may lyue longe amonges vs,  
 Oh what a plage were it, that  
 a strange kynge of a strange  
 lande,

A stranger  
wold rote out  
al good spnes  
and plante a  
gapnal hppc  
crisp.

land, and of a strange religion  
shulde raygne ouer vs: Where  
nowe we be gouerned in the  
true religion, he shulde extirpe  
and pluke awaye all to gether,  
and then plante agayn all abo-  
minacion, and popery, God  
kepe suche a kynge from vs.  
Well the kynges grace hath  
lysters, my Ladye Mary, and  
my Lady Elizabeth, whych by  
succession and course are inheri-  
tours to the crowne. Who yf  
she shulde mary with a straun-  
ger, what shoulde ensue God  
knoweth. But god graunt they  
neuer come vnto cursyng nor  
succedynge. Therfore to auoyd  
this plage, let vs amende oure  
lyues and put awaye al pryde,  
whych dothe drowne men in  
this

thys realme at these dayes, all  
coueteousnes where in the ma-  
gistrates and ryche men of this  
realme are ouerwhelmed, all  
lechery and other excessyue vi-  
ces prouokynge gods wraath,  
were he not mercyfull euen to  
take from vs oure naturall  
kyng and leyge Lorde, yea  
and to plage vs with a straunge  
kyng for oure repentantie  
herte. Wherfore (yf as ye saye)  
ye loue the kyng amend your  
lyues, and then ye shalbe a  
meane that God shall lende  
hym vs longe to raygne ouer  
vs, for vndowtedlye synnes  
prouoke muche goddes wraath  
scripture sayth: Dabo tibi regem  
in furore meo, that is: I geue  
the a kyng in my wrathe.

Now

They that  
loue God or  
the kyng wyl  
amende theyr  
unfulfylling.

The first sermon

Now we haue a lawfull kyng,  
a godly kynge, neuertheles yet  
many euels do raygne, longe  
tyme the mynisters appoynted  
hath studyed to amend, and re-  
dyssed al euels, lōge tyme befoze  
thys great laboure hath byne  
aboute thys matter, great cra-  
kes hath byn made y<sup>e</sup> al shulde  
be well. But whan all came to  
all for all their bostes lytell or  
nothyng was done, in whome  
thes wordes of hozas may wel  
be verifed sayng: Parturiūt mō  
res, nascetur ridiculus mus, The  
mōūtayns swelleth vp, & y<sup>e</sup> poze  
mouse is brought out, longe be-  
foze thys tyme, manye hath ta-  
ken in hande to bynne manye  
thinges vnto passe, but fynally  
thet woꝝkes came vnto smale  
effect and pꝛofect. Now I here  
say

say all thynges are endyd after  
 a godly manner, or els shortly  
 shalbe. Make hast, make hast,  
 and let vs learne to couert, to  
 repente, and amend our lyues.  
 If we do not, I feare, I feare,  
 lest for our synnes & vnthanke-  
 fulnes, an Hypocrite shal raigne  
 ouer vs. Lōge we haue byn ser-  
 uantes, and in bōdage seruing  
 the pope in Egypte. God hath  
 geue vs a deliuerer, a naturall  
 kyng. Let vs seke no stranger  
 of another nacion, no hypocrite  
 whych shal bynge in agayne  
 al papistrie, Hypocrite, & Ido-  
 latrie, No diabolicall mynyster  
 whych shal mayntayne all de-  
 uillische woorkes and euell exer-  
 cises. But let vs pray that God  
 mayntayne and continue oure  
 most excellent kyng here pre-

The pope  
 hath longe  
 ragned.

God hath  
 sent vs a de-  
 liuerer.

Let vs no  
 more seke ser-  
 ues a strainger.

¶

hence,

The first sermon

Let vs praye sente, true inheritours of thy  
for our kping. sure realme, both by natiuitie,  
and also by the special gift and  
ordinaunce of god. He doth vs  
rectify in the libertie of the gos-  
pel, in that therefore let vs stand  
State ergo in libertate, qua chris-  
tus nos liberauit. Stande ye in  
the libertie, wherwyth Chyiste  
hath made vs free. In Chyistes  
libertie we shal stande, If we so  
lyue that we p[ro]sperite. If we cast  
away al euyl, fraude, & decepte,  
with such other vices, contrary  
to Gods word. And in so doing,  
we shal not onely p[ro]long and  
maintaine our most noble kin-  
ges dayes in prosperitie: but al-  
so we shal prosper our owne ly-  
ues, to lyue not onely p[ro]sper-  
ously, but also godly.

The second

In any wyse, let not suche a  
wont

none prepare vnto hymself ma<sup>part of hys</sup>  
 ny horses. &c. In speakynge <sup>sermon.</sup>  
 these wordes ye shal vnderstand  
 that I do not entende to speake  
 agaynste the strength, polisie, &  
 prouisiō of a kyng, but agaynst  
 excesse, and vaine trust that kin-  
 ges haue in theym selues, moze  
 then in the lyuing God, the au-  
 thour of al goodnes, and geuer  
 of al victorie. Many horses are  
 requisite for a king, but he may  
 not excede in the, nor triumphe  
 in them, moze then is needefull,  
 for the necessari affayres and de-  
 fence of the realme. What mea-  
 neth it, ꝑ God hath to doe with  
 the kynges stable? But only he  
 wold be master of his horses, ꝑ  
 scripture saith, In altis habitar. He  
 dwelleth on hie, it foloweth. Hu-  
 milia respicit, He loketh on low  
 thynges, yea, vpon the kynges  
 C.ii stables,

The fyrst sermon

God is grād  
master in the  
kynge's house

stabilis and vpon all the offices  
in his house. God is great grād  
master of þe kynge's house, and  
wyl take account of euery one  
that beareth rule therein for the  
executing of their offices, whe-  
ther they haue iustly and trulye  
seruid the kyng in their offices  
or no. Yea god loketh vpon the  
kyng hym selfe, yf he worketh  
well or not. Euery kyng is sub-  
iecte vnto God, and all other  
men are subiectes vnto þe king.  
In a kyng god requyrez faith  
not excelle of horsse. Horsse for a  
kyng be good and necessary, yf  
they be wel vled. But horsse are  
not to be pferred aboue poe-  
men. I was ones offendid with  
the kynge's horsse, and therof  
toke occasion to speake in the  
presens of the kynge's maiesty  
that



that dead is, whā Abbeis stode,  
 Abbeis were ordeyned for the  
 comfote of the poze, wherfoze  
 I sayde it was not decent that  
 the kynges hoysse shuld be kept  
 in them (as many were at that  
 tyme) the luyunge of poze men  
 therby minished & taken away.  
 But afterward a certayn noble  
 man sayde vnto me, what haste  
 thou to do w the kynges hoysse?  
 I answered and sayd, I speake  
 my conscience as gods worde  
 directhe me, he sayd hoysse be þ  
 mayntenaunces parte of a kyn  
 ges honoure, and also of hys  
 realme, wherfoze in speakynge  
 against them ye are against the  
 kynges honoure. I answered, God  
 teacheth what honoure is  
 decenete for the kyng and for all  
 other mē accorpyng vnto their

An answer de  
 claryng the  
 true honoure  
 of a kyng.

The fyrst sermon

God is great  
master in the  
kynge's house

stabilis and vpon all the offices  
in his house. God is great great  
master of þe kynge's house, and  
wyl take account of euery one  
that beareth rule therein for the  
executing of their offices, whether  
they haue iustly and trulye  
seruid the kyng in their offices  
or no. Yea god loketh vpon the  
kyng hym selfe, yf he worketh  
well or not. Euery kyng is sub-  
iecte vnto God, and all other  
men are subiectes vnto þe king.  
In a kyng god requyrez faith  
not excesse of horsse. Horsse for a  
kyng be good and necessary, yf  
they be wel vled. But horsse are  
not to be pferred aboue poze  
men. I was ones offendid with  
the kynge's horsse, and therof  
toke occasion to speake in the  
presens of the kynge's maiesty  
that

that dead is, whā Abbéis stode,  
 Abbéis were ordeyned for the  
 comfote of the poze, Wherfoze  
 I sayde it was not Decent that  
 the kynges hoſſe ſhuld be kept  
 in them (as many were at that  
 tyme) the lypynge of poze men  
 therby miniſhed & taken away:  
 But afterward a certayn noble  
 man ſayde vnto me, what haſte  
 thou to do w the kynges hoſſe?  
 I answered and ſayd, I ſpeake  
 my conſcience as gods worde  
 directhe me, he ſayd hoſſe be þ  
 mayntenaunces parte of a kyn  
 ges honoure, and alſo of hys  
 realme, wherfoze in ſpeakynge  
 againſt them ye are againſt the  
 kynges honoure, I answered, God  
 teacheth what honoure is  
 decenſe for the kyng and for all  
 other mē accorðyng vnto their

An answer de  
 claryng the  
 true honoure  
 of a kyng.

The first sermon

procuracions. God appointeth euery  
 kyng a sufficient lyving for  
 his state and degre boeth by  
 lades and other customes. And  
 it is lawefull for euery kyng to  
 enioye the same goodes and po  
 sessions. But to extorte & take  
 awaye the ryghte of the poore,  
 is agaynste the honoure of the  
 kyng. And you do moue the  
 kinge to do after that manner,  
 wherefore you speake agaynst  
 the honoure of the kyng. For  
 I full certifie you, extortioners  
 violent oppressers, ingrossers of  
 tenantes & landes, thorough  
 whose couetousnes, villages de  
 cay and fall downe, the kyn  
 ges leige people for lacke of su  
 liaunce are famished and de  
 rayed. They be those whiche  
 speke agaynst the honour of the  
 kyng

He describeth  
 the dishonour  
 of a kyng  
 plapuelly and  
 most truely.

kynge. God requireth in the god requireth  
 kynge & al magistrates a good a good herte,  
 herte, to walke directlye in hys  
 wayes. And in all subiectes, an  
 obedience dewe vnto a kynge,  
 Therfor I pray god both y<sup>e</sup> hig  
 and also we his people, may en  
 deuer diligently to walke in hys  
 wayes, to hys greate honoure  
 and our profight. Let hym not The.iii. parte  
 prepare vnto him selfe to many of his sermon  
 wyues. & c. Althoughe we reade  
 heare that the kynge amongst  
 the Jewes, had libertie to take king of the Je  
 more wyues then one, we maye wes had a dis  
 not therfore attempte to walke penfacion to  
 inordinatly and to thynke, that haue mo wy  
 we may take also many wiues. ues then on,

For Chyste hath forbydyn  
 thys vnto vs Christians. And  
 lette vs not impute synne vnto  
 the Jewes, because they hadde

The fyrst sermon

many wyues. For they had a  
dispensacion so to do. Chyfte  
lymiteth on wife vnto vs only.  
And it is a greate thyng for a  
man to rule on wyfe ryghtly, &  
ordinatly. For a womā is fraill  
and proclpue vnto all euels, a  
woman is a very weke vessel, &  
maye sone deceyue a man and  
brynge him vnto euell. Manye  
examples we haue in holy scrt-  
pture, Adam had but one wife,  
called Eue, and how sone had  
she brought him to cōsente vn-  
to euell and to come to destruc-  
tion. How did wycked Iesabell  
preuente kynge Achabs herte  
from god and al godlines, and  
finall vnto destruction. It is  
a very herd thyng for a man to  
rule wel one woman. Therfore  
let oure kynge, what tyme hys  
grace

Our wyfe is  
herd to be wel  
ruled.

A godly  
man is to  
be chosen.

grace shalbe so mynded to take  
 a wyfe to chole hym one whych  
 is of god., that is, whych is of  
 the houtholde of fayth. Yea let  
 all estates be no lesse circūspect  
 in chosynge her, takynge great  
 deliberacion, and then shal not  
 nede dyuorsementes, and suche  
 myscheues to the euel example  
 and flaūder of our realme. And  
 that she be one as the kyng can  
 fynd in his herte to loue & lead  
 hys lyfe in pure and chaste espō-  
 sage, and then shall he be the  
 more proue and redy to aduāce  
 gods gloze, punyssh & extirpe  
 the great lecherie vled in thys  
 realme. Therfore we ought to  
 make a contynual prayer vnto  
 god, for to graunt oure kynges  
 grace suche a mate as maye  
 knytte hys herte & hers, acco-  
 dyng

Loue whych  
 is godly is to  
 be preferred  
 aboue al erthly  
 thynges in  
 mariage.

The first sermon

Byng to goddes ordinaunce and  
law, & not to consider & cleave  
onely to a polynike matter oz co  
tunction, for the enlargynge of  
dominions, for suertye and de  
fence of contries, settynge apart  
the institution and ordinaunce  
of God. We haue nowe a pzetp  
litle shilleynge, in dede a verpe  
pzetp on. I haue but ou I thike  
in my purse, and the laste daye  
I had put it awaye almoste for  
an olde grote, and so I truste  
sume will take them. The fr  
nes of the siluer I can not se.  
But therein is pzynted a fyne  
sentence: that is. Timor domi  
ni fons vite vel sapientie. The  
feare of the Lorde is the foun  
tayne of lyfe oz wpsloome. I  
woulde god, this sentence were  
alwaye pzynted in herte of the  
kyng & in the synge bys wife, and  
in

A notable say  
inge.

Prouer. xvi.

The well of  
lyfe oz wpsloome.



in al his officers. For lyke as  
 feare of God is fons sapientie oꝝ  
 vite, so that forgetting of god is  
 fons stulticie ȳ totaine of foliſhe  
 nes oꝝ of death, althoughe it be  
 neuer so politike, for apon ſuche  
 politike matters, death doth en  
 ſue and followe. All thetr de  
 uoꝝ ſemētes and other like con  
 ditions to the greate displea  
 ſuer of almyghtye God, whiche  
 euiles I feare me, is much vſed  
 at theſe daies, in ȳ marriage of  
 nobil mens childꝛē, for ioyning  
 landes to landes, poſſeſſions, to  
 poſſeſſiōs, neither the vertuous  
 educacion, noꝝ liuing being re  
 garded, but in the infancy ſuch  
 marriages be made, oꝝ diſplea  
 ſure of god & brach of eiſpouſels.  
 Let ȳ kinge therefore choſe vn  
 to him a godly wiſe, wherby he  
 ſhal the better liue chaſt, & in ſo  
 liuing

Do liſp if it be  
 aot of God  
 bringeth  
 death.

The ffirst sermon

uyng al godlynes shal encrease  
& rightewesnes be mainteyned.  
Notwistāding, I know hereaf-  
ter, sum wyl come & moue your  
grace towarde wātannes & to  
þ enclynacion of the fleshe and  
vayne affections. But I wold  
your grace should beate in me-  
mory, an history of a good king  
called Lewes, that trauelled  
towards þ holy lād (which was  
a great matter in those dates) &  
by þ way slykned, beyng lōg ab-  
sēt frō hys wyfe. And vōp thys  
matter the phisicians did agre,  
þ it was for lake of a woman.  
And did cōsulte w the bishops  
therin, who dyd conclude that  
because of the distance of hys  
wyfe (beyng in another cōtrye)  
he shulde take a wenche. Thys  
good kyng heting their conclu-  
sion

A notable hi-  
stories of a  
frensh kyng.

The good  
counsell of  
Bpshops.

ston wolde not assent there vnto, but sayde, he had rather be  
fyrre euen vnto death then he  
wold breake his espousels. Wo-  
worth such consellers, bishops,  
nay rather busserdes. Neuer-  
theles yf the kyng shulde haue  
consented to their conclusyon,  
and accomplished thesame, yf  
he had not chaused well, they  
wolde haue excused the matter  
as I haue harde of two y haue  
consulted to gether, and accor-  
dyng to the aduise of his frind  
the one of them wrought where  
y successiō was not good. The  
other imputed a pece of re-  
proche to hym for his such coun-  
sell geuen. He excused the mat-  
ter sayinge: that he gaue hym  
non other counsell, but yf it had  
byne hys cause he wold haue  
done

The spall sermon

done likewise. So I thinke the  
bishops would haue excused the  
matter, if the kinge should haue  
reproued the for their counsell. I  
do not reede þ the kynges did re-  
buke the for their counsell but if he  
had, I know what would haue  
bene their answer. They would  
haue sayed, we geue you no wor-  
ke counsell, the we wold haue follo-  
wed oure selues, if we had bene  
in like case. Wel syz, this kinge  
did wel, and had a feare of God  
before hys eyes. He woulde not  
walke in bywalkes, where are  
many balkes. Amongeste many  
balkis, is much stumbling, & by  
stumbling it chaunceth many ti-  
mes to fall downe to the ground  
And therfore, let vs not take a  
ni by walkes, but let gods word  
directe vs, let vs not walke af-  
ter, nor lene to our own Iudge-  
mentes

Note.

The kynges  
feare god and  
a boyde euell.

mentes & procedynges of our  
 forefathers, noz seke not what  
 they dyd, but what they should  
 haue done, of which thing scrip. *Deute. xxi. d.*  
 ture adimonysheth vs sayenge  
 Ne inclinemus Preceptis et tradi-  
 tionibus patrum neque faciamus  
 quod videtur rectum in oculis no-  
 stris. Let vs not inclyne oure sel-  
 nes vnto the pzeceptes & tradi-  
 cions of oure fathers, noz let  
 vs do that semeth ryght in our  
 eyes. But suerlye, we wyl not  
 exchange oure fathers doyngs  
 and tradicions, wpth scripture,  
 but theifely lene vnto the and  
 to their pzecription, and do  
 that semeth good in oure owne  
 eyes. But suerlye that is go-  
 yuge downe the ladder. *Scala*  
*celse* as it was made by  
 the pope came to be a Masse,  
 but

The fyrst sermon

but þis is a false ladder to brynge  
men to heauē. The true ladder  
to brynge a man to heauen is  
the knowledge and folowynge  
of scripture. Let the kyng ther-  
fore chose a wyfe which feareth  
god, let hym not seke a proude,  
wantō and one ful of rych trea-  
sures and worldye pompe. He  
shall not multiplie vnto hym  
self to much gould and syluer.  
Is there to muche thynke you  
for a kyng? God doth allowe  
much, vnto a kyng, and it is  
expedient that he shulde haue  
much, for he hath great expen-  
ses, & many occasyons to spend  
much for the defence & suertie  
of hys realme and subiectes.  
And necessary it is that a kyng  
haue a treasure alwayes in a  
redyne, & for that and such other  
affaires,

Chr. iiii. part  
of the sermō.

A kyng may  
haue muche,  
for his expen-  
ces are great.

affaires, as he dayely in his haad-  
des. The which treasure, if it be  
not sufficiente, he maye lawfull-  
lye and wyth a safe consience,  
take taxis of his subiectes. For  
it were not mere, the treasure  
shoulde be in the subiectes pur-  
ses, whan the monye shoulde be  
occupied, nor it were not beste  
for the selues, for the lacke ther  
of, it myght cause boeth it and  
al the rest that they haue, shold  
not long be theirs. And so for a  
necessarpe and expediente occa-  
sion, it is warranted by goddes  
woorde to take of the subiectes.  
But if ther be sufficiente trea-  
sures, and the burdenynge of  
subiectes be for a bayne thyng,  
so he wyl require thus much,  
or so much of his subiectes (whi-  
che perchaunce are in great ne-

Note whan  
the kynge  
hath to much  
of his com-  
mens.

D. l.

cessi-

The first sermon

Who shall  
thys to much  
None that bi  
seruantes to  
hynge.

Corporall  
eyes can not  
se to much.

Spiritual  
eyes are to be  
had, faith and  
charite.

corruption, and penurye. Then this  
courtous intet, and the request  
thereof, is to muche, which god  
forbiddeth the king here in this  
place of scripture to haue. But  
who shal se this to much, or tell  
þ king of this to much. Thinke  
you anye of the kynges prynces  
chamber? No. for feare of losse of  
fauer. Shall any of his swayne  
chaplains? No. Thei bee of the  
closet, and kepe close such mat-  
ters. But the kinge him selfe  
must se this to much, and þ shal  
he do by no meanes w the cor-  
poral eyes. Wherefore, he must  
haue a pater of spectacles, whi-  
che shall haue two cleare sgh-  
tes in them, that is, the one is  
sayeth: Not a seasonable, which  
shall laste but a whyle, but a  
sayeth, whiche is continuynge  
in



in God. The seconde cleare  
sight is charite, whych is fre-  
uente towarde his Christen  
brother, by them two, must the  
kyng be cued, whan he hath  
to muche. But seme thebe that  
blyeth these spectacles, the more  
is theyr dampnacio, Not wyl-  
oute cause Chrysostome wth  
admiration sayeth.

Chrysostome  
sayinge.

Miror si aliquis rectorum potest  
saluari. I maruell if anye ruler  
can be saued. Whycher wordes  
he speaketh not of an impossi-  
bilitie, but of a great difficultie  
For that their charge is marue-  
lous great, & that none aboute  
them dare shew the true truth of  
the thyng how it goeth. Wel the  
if God wyl not allowe a kyng to  
much. Whither wyl he allowe a  
subiect to muche no. & he wil not

The ruler  
standinge  
them.

If God wyl  
not graunte  
to muche  
a kyng muche

The first sermon

He vnto the  
subiecte.

Who is no  
autp in ta  
ing to much  
earne.

Whisicions  
lawiers.  
Marchantes

Candlozdes  
rentraplers  
explorides.  
unnaturall  
ordes.

Whether haue any man heare  
in England to muche? I doubt  
most richemen haue to muche,  
for wyth out to muche, we can  
get nothyng. As for example.  
The Whisicio. If the poze man  
be diseased, can haue no healde  
without to muche. At þe lawier,  
the poze mā can get no counsell,  
expedicio, nor healp in hys mat  
ter, except he geue him to much.  
At marchantes haues no kinde  
of wares can be had, excepte we  
geue for it to much. Your lande  
lordes, your rentreissers, I maye  
saye you slep lordes, you vnna  
tural lordes, you haue for your  
possessiois sorely to much. For þe  
heretofore wet for .xx. or .xl. pound  
by pete (which is an honest porci  
on to be had gratis in one lord  
ship, of a nother mā's swete & la  
bour

bour) now is it let for .l. o. .a. C.  
pound by yere. Of this to muche  
cometh this mosterous & pertet  
ous darrhis made by mā, not  
standyng God doeth sende by  
plentifully the fruit of þe earth,  
mercifully, contrary vnto oure  
desertes. Notwithstandyng to  
much which these rich mē haue  
causeth suche dearch that poore  
mē ( which liue of their labour)  
can not wyth the swete of their  
face haue a liuynge, all kinde of  
bitteles is so deare, pigges, geese  
capons, chibens, egges. &c.

These things with other are so  
vntreasonably enhanced. And I  
thinke verely that if it this con  
tinewe we shal at length: be co  
strayned to paye for a pigge a  
pounde. I wyl tell you my loz:

D. lit.

Des

Of this to  
much com  
meth al deat  
his & scaitie

Note the co  
uctous men

The Epistle sermon

This tommorow  
 is not for the  
 kynges hono  
 Des & maysters, thys is not for  
 the kynges honoure. Yet some  
 wil saye, knowest thou what be  
 dogeth vnto the kynges honoure  
 & better then we? I answere, that  
 the true honoure of a kyng, is  
 moost perfectly mencioned and  
 painted forth in the scriptures,  
 of which, if ye be ignoraunt, for  
 lacke of tyme ye cannot reade  
 it, albeit, that your counsaile be  
 neuer so politicke, yet is it not  
 for the kyngs honoure. What  
 his honoure meaneth ye cannot  
 tel. It is the kynges honoure &  
 his subiectes bee led in the true  
 religion. That all hys prelates  
 and Cleargie be set about their  
 worke in preaching & studieng,  
 and not to be interrupted from  
 their charge. Also it is & kynges  
 honoure that the commen welth  
 be

A description  
 of the kynges  
 honour; Epistle

In true reli-  
 gion.

is a welth  
 conualltie.

be auaunſed, that the dearth of  
theſe forſaied thinges be proui  
ded for, and the commodities of  
thys Realme ſo employed, as it  
may be to the ſetting his ſubie-  
ctes on worke, and keepynge thẽ  
from idlenes. And herin refleth  
the kynges honour and his of-  
fice. So doynge, his accompte  
before God ſhalbe allowed, and  
rewarded. Furdermoze, if the  
kinges honour (as ſum mē ſay)  
ſtandeth in the great multitude  
of people. Then theſe graſiers,  
and incloſers, rentreaters, are  
hindzers of the kings honour.  
For wher as haue bene a great  
meany of householders and in-  
habitaunce, ther is now but a  
ſhepherd and his dogge, ſo thei  
hynder the kinges honour moſt  
of al. My lordes and maiſters,

D. illi

3

Thirdly the  
kinges ho-  
noure ſtan-  
deth in the  
multitude of  
people.

The first sermon

This to  
muche wil  
make poman  
and clargy  
ry slauery,

Clargy had  
to much, but  
nowtelle.

An example  
of the clargy

I say also, that all suche proce-  
dynges whiche are agynste the  
Kynge's honoure (as I haue a  
parte declared before, as far as  
I can perceiue) do intend plain-  
ly, to make the poman's slauery,  
and the Cleargie's slauery. For  
suche woorkes are all syngular  
and priuate welth and commo-  
dite. We of the cleargy had to  
much, but that is taken away,  
and nowe we haue to litle. But  
for mine owne part, I haue no  
cause to complayn, for I thank  
God and the kynge, I haue suf-  
ficient, and God is my iudge I  
came not to craue of any man,  
any thyng, but I knowe them  
that haue to litle. There lyeth  
a greate matter by these inpro-  
priacions, greate refozmacions  
is to be had in them. I knowe  
where

wher is a great market Toun  
with diuers hamelers and inha-  
bitantes, wher do rise perely of  
their labours to the value of .l.  
pounde, and the vicar that ser-  
ueth (being so great a cure) hath  
but .xii. oz. .xiiii. markes by yere,  
so that of this pension he is not  
able to bie him bokes, noz geue  
his neighbourte drinke, all the  
great gayn goth a nother way.

My father was a yoman, and  
had no landes of his owne, on-  
ly he had a farme of, iii. oz. .iiii.  
pound by yere at the vttermost  
and hereupon he tyllled somuch  
as kepte halfe a dosen men. He  
had walke for a hundred shepe,  
& my mother mylked .xxx. kylene,  
He was able and dyd fynde the  
kyng wth hymselfe, and bys  
horse, whyle he came to þe place  
that

An example  
of yomanry

The first sermon

that he should receyue the kyn-  
ges wages. I can remember. ¶  
I buckeld hys barnes, whē he  
went vnto Blacke heath feldē,  
He kept me to schole, & elles I  
had not bene able to haue prea-  
ched before the kinges maiestie  
now. He married my systers w  
h. pounce 02 .xx. nobles a pece,  
so that he broughte them vp in  
godlines, and feare of God.  
He kept hospitaliti for his poze  
neighbours. And sum almes he  
gaue to the pooze, and all thys  
did he of the sayd farme. And her  
he that now hath it, payeth .xvi.  
pounds by yere 02 more, and is  
not able to do any thing for his  
Dyunce, for himselfe, nor for his  
childre 02 geue a cup of drinke  
to the poze. Thus al the enhan-  
sing and rearing goth to pour  
p

Drinat welth  
hath to much



private comoditie, and wealth.  
 So that where ye had a single  
 to much: you haue that, & syng  
 the same, ye haue enhanced the  
 rente, another to much ye haue  
 increased. So now ye haue a  
 double to muche, whiche is to to  
 much. But let the preacher pre-  
 ach til his tong be woꝛne to the  
 stompes nothinge is amended.  
 We haue good statutes made  
 for the comē welth, as touching  
 comeners, enelosers, many me-  
 tinges and Sessions, but in the  
 end of the matter their cometh  
 nothing forth. Wel, well, thys  
 is one thyng I wyl saye vnto  
 you, from whence it cometh I  
 knowe, euen from the deuell. I  
 knowe his intent in it. For if ye  
 bypꝛing it to passe, that the roma-  
 ny, be not able to put their sons  
 to

No pre-  
 chinge can  
 heape thys  
 euell.

Many statu-  
 tes but smale  
 helpe.

The deuell is  
 the auctoure  
 of to muche.

The fyrst sermon

To decap  
larnyng.  
And puritie  
of lpe.

Saluacion  
resteth in the

womens for-  
nes be tea-  
chers of god

A notable  
thing.

to schole (as in dede vniuersitties do wondrously decap all redy, and that they be not able to mary their daughters to the auodyng of whordome, I save ye plake saluacion fro the people & utterly distroi the realme. For by womens sones, the faith of Christ is, & hath bene mayntained chiefly. As this realme taught by rich mens sones. No no, reade the Cronicles ye shall fynde sumtime noble mennes sones, which haue bene vnpreachyng byshoppes and prelates, but ye shall fynde none of them learned men. But verilye, they that shoulde loke to the redress of these thyngs, be the greatest aginst them. In this realme as a grat meany of folke, & amongest manye I knowe but one of  
ten

tendze zeale, at the mocio of his  
 pooze tennauntes; haue let do-  
 wne his landes to the olde ren-  
 tes for their relife. For gods  
 loue let not him be a Wher, let  
 him not be alone. Let him not  
 be an Hermyt closed in a wall,  
 sum good man folowe him and  
 doo as he geueth exāple. Sur-  
 uyers the, to be gredily gorge  
 vp their couituse guttes, hāde  
 markes I meane, honest mē I  
 touche not, but al such as so sur-  
 uathei make vp their mouthes,  
 but the cōmens be vtterly vn-  
 dan by the. Whose bitter cry as  
 sending vp to the eares of the  
 god of Sabaoth, the gredy pte  
 of hel burning fire (wout great  
 repētaūce) do tary and loke for  
 the. I red:esse god graunt. For  
 suerly, suerly, but p. ii. thynges  
 do comfort me. I wold dispaite

Seurriers  
 be handma-  
 ners.

The cry of  
 the pnoe.

The fyrst sermon

The fyrst.

of the redress in these matters.  
One is, that the kings maiesty  
whan he cometh to age: wil be  
a redress of these thynges cure  
of frame. & euynge example by  
lettynge downe hys owne lades  
fyrst, and then entoyne his sub  
iectes to folowe hym.

The seconde

The second hope I haue is, I  
beleue that the general accom  
tyng day is at hand, the dread  
ful day of iudgement I meane,  
which shall make an ende of al  
the calamities & miseries. For  
as the scriptures be Cum dixer  
int pax pax. When they shal say  
peace, peace, Omnia tuta, al thin  
ges are sure. Then is the day  
at hand, a mery day I say, for al  
such as do in this world studye  
to serue and please God and co  
ntinue in his fayth, feare & loue.

And

And a dreadfull, horrible daye  
for them that decline from god  
walkinge in their owne wayes  
to whome as it is written In  
the. xxiij. of Matt. w is sayd. Ire  
maledicti in igne eternum, go ye

curst into euerlastinge pun-  
ishment. Wether shalbe wai-

The reward  
of wicked  
men.

lyng and gnawynge of  
teeth. But vnto the o-  
ther he shal say. Venis-

te benedicti come

ye blessed chil-

dren of my fa-

ther, possesse

ye the

The blisse of  
the godly.

kyngdom prepared for  
you fro the beginning

of the world, of the

which god make

vs al parta-

kers

Amen.

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**tle Conduite in**  
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**ad imprimendum solum.**

